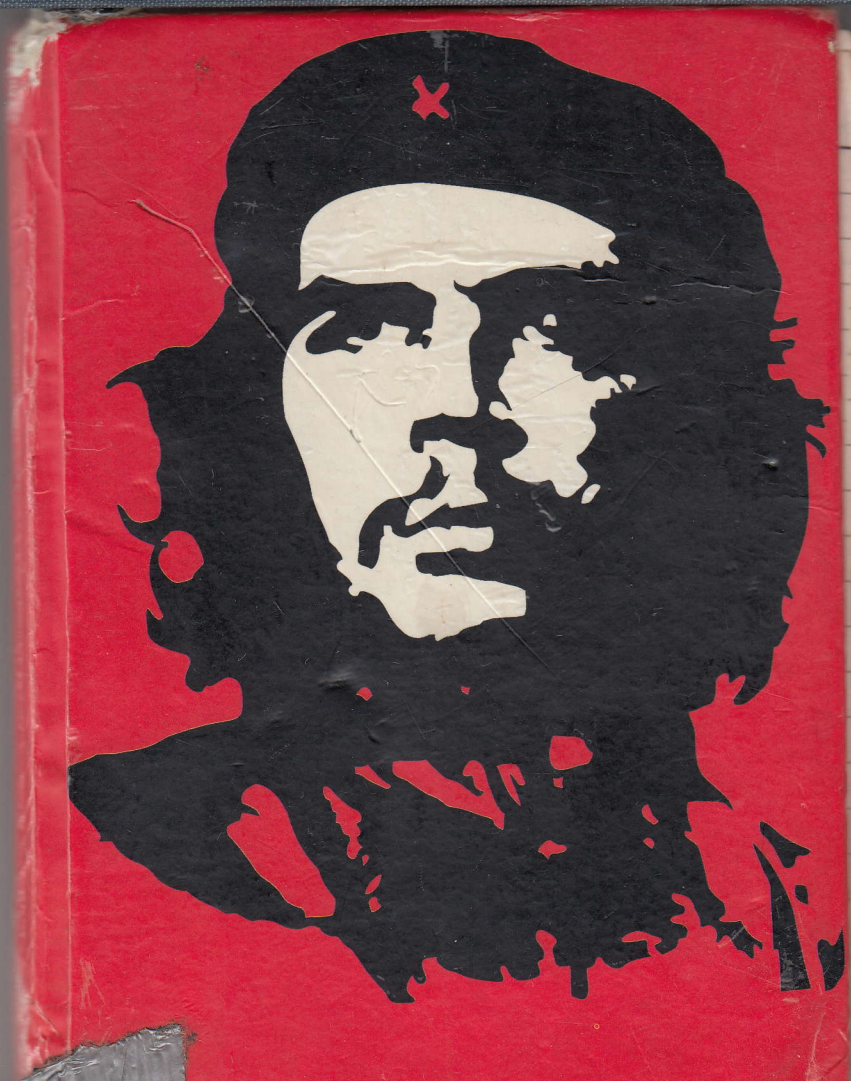


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2003 2/10 = 29 July

2003 189

Voth₆

The Seventh Volume of the Hex

POEMS

↳ My Song p.1

THE END OF TIME p.148

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Appeal SSI Denial?

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Topicality

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My song
Don't live
here - no more

It died upon the dirty floor
No! it bleeds forevermore
I watched it die with my own eyes
They killed it with their twisted lies
And I will not apologise
For my emotions realised

My song
My song
I sing my song
It won't be too very long
Just half a day and I'll be gone
My song

ABSURD: (Latin absurdus, not to be heard of)
The positive basis for the acceptance of authentic reality or the negative basis for a rejection of a religious view of the world.

Jean-Paul Sartre → when we reflect upon the world as it actually is, we experience the absurd. Existence itself is unreasonable, and man in particular is unnecessary and superfluous.

Modern Christianity, both Protestant and Catholic, is bankrupt. The concept of the "subjective thinker" destroys communication. It may awaken, but cannot transmit thought.

Albert Camus began with the declaration that the world was absurd and meaningless. Refusing to be defeated by such a reality, he celebrated the joy of what he called "the invincible Summer" within.

By choosing to surmount his own fate,
by choosing to live by his own terms
in a futile world, man can prove to
be greater than any adversity.

See also NAUSEA

NAUSEA: (Greek *nausia*, *nautia* *seasickness*)

title of Sartre's novel of solipsistic despair.
name used by Sartre to define man's
reaction in experiencing the absurd world.

Both the physical world and man's
realization of his own uselessness
show a man the feeling of revulsion
which Sartre calls *nausea*.

I have found the key to my own life,
the key to all my *nauseas*, the key
to Existence. Absurdity.

The *nausea* has not left me and I don't
believe it will leave me soon. but I no
longer have to bear it, it's no longer
an illness or a passing fit: it is I.

ANGUISH: (Latin *angustia*, *tightness* or *distress*,
angere, to tighten or choke.)

One of the key terms of existential
philosophy, *anguish* (or *dread*) reveals
the character of human life and illuminates
the nature of the world.

Ahead is not fear caused by some external
threat; rather, *ahead* is an inward
passion, either a continuous melancholy
or a sudden and terrifying emotion.

Nietzsche said fear was our most
fundamental emotion.

BAD FAITH: (French Mauvaise Foi)

Bad Faith is SELF-DECEPTION or

"lying to oneself".

Bad faith is pretending something is inevitable when it is not.

Bad Faith is pretending that one must behave in such a way when in fact one chooses to behave thus.

Bad Faith includes:

- (1) appeals to duty (work ethic, patriotism, etc)
- (2) saying "I can't help what I did."
- (3) thinking that one must return hospitality
- (4) thinking that one must get up in the morning.
- (5) thinking that one must be polite.

BEING: ("Be" is a defective verb

with parts from 3 unrelated stems:

(1) Indo-European base *es-, as in Sanskrit āsmi, asti, Gothic im, ist, English am, is;

(2) Indo-European base *wes- [stay, remain] as in Sanskrit vasati [lives, stays] Gothic wisan, was, wesan = nourish, be. English was, were;

(3) Indo-European base *bheu- [grow, become] as in Sanskrit bhavati [occurs, is, there], Latin fieri (fit, fit, times) be, become, occur.)

Being is THAT WHICH IS, without qualification.

CONSCIENCE : (Latin conscientia

consciousness, feeling, knowledge)

Nietzsche believed that the conscience was derived from the pressures of society, the gradual result of centuries of military, legal, educational, and psychological suppression by the ruling groups.

"If we train our conscience, it loses us while it hurts us."

DASEIN : (German = "being there")

Dasein → human existence itself.

Sartre's theory of self-deception is grounded in his general theory of Being.

How can the lie subvert, if the duality that constitutes it is suppressed?
Sartre believes that the self-deceiver is not divided.

We aim against Freud. 2 Main premises:

I. Any mental element that could deceive the conscious must itself be conscious.

II. Consciousness is totally translucent, so that one part can never hide its workings from another.

If we reject the language of and materialist mythology of psychoanalysis, we perceive that the censor must know what it is repressing... All knowing is consciousness of knowing. The drive to be repressed in order not to be conscious of itself.

The censor is lying to itself?

Psychoanalysis has not gained anything...

in order to overcome "lying to oneself", it has established between the unconscious and the consciousness an autonomous

consciousness in bad faith, lying to itself.

If a complex includes a rebellion against driving X, we must expect a complex to aim at SPOILING X.

The opposite of bad faith is sincerity.

My own experience tells me that consciousness is not translucent, or else there are unconscious mental processes that repress and deceive.

The man who lies to himself avoids the truth not so much as he alters the representation of it.

2003 189 15:45 (continued from dp 72 p 192)

Have I even go here? I am biased.

How can I post here? Shall I just say I appreciate the letter and the tid-bits that followed?

"The hills around Bethlehem are alive - with huge, monstrous settlements, built on stolen land."

This Bethlehem place sounds like Monmouth County, New Jersey, USA, Turtle Island.

Bethlehem is not the only sacred ground on the planet. I consider parts of Freeland, NJ to be worth fighting for (beyond the

lying corrupt politics of money and stolen gold). I would like to see the wall destroyed during the summer of 2003. Written laws shall be mocked.

"One day Israeli engineers came onto their land, leaving behind blue flags marking a line. Within days or weeks, the bulldozers come. Then, the builders. And within weeks, their land is gone, and a wall is in its place."

"One farmer uprooted his own trees, hoping to replant them somewhere, rather than see them destroyed. He is currently being threatened with a prison term."

"The wall is being built at a devastating speed. In the main area, there are at least seven Israeli companies working at building the wall, so it is being built in several places at once."

the what I mean about prison terms and written laws?

But wait, I did read the post by PGXX, and I can't say who is right or wrong. Pure Reason cannot decide what is just or not.

Fear is the core emotional instinct. We kill what we fear.

The Native Americans feared the White Christians - perhaps they did not fear them enough.

Aref Pasha Dajani: "Their history and their past proves that it is impossible to live with them. In all the countries where they are at present, they are not wanted... because they always arrive to suck the blood of everybody."

Even if this were the case, and even if one of the tribes of Israel were

the TAK culture that spread its irrigation techniques throughout the Semitic world and beyond, it is TOO CONVENIENT to feed into this paranoid conspiracy theory -

What about children?

The children of the earth can live in peace, no? Who is responsible for their species, their sex, their race?

Shall we be polite? At what cost?
At the cost of honesty and truth?

Shall we be civilized? At what cost?
Shall we accept our prison terms?

Or do we attempt to escape?

Shall we embrace The Great Law of Peace?
How is this possible?

We walk around hating one another in our own families, in our own communities. So, hate and love are fragile and alternating emotions.

Imagine how confused Pro-Palestinian Israelis are! Perhaps they feel something similar to dissenting whites during the conquest of Turtle Island.

I can't play the fence, but I must. I often doubt my own sanity, and I am sure everyone in Takeville is ill. Our entire culture is ill. These are signs of distress.

And it is a sad truth that we die for the sins of our grandfathers, even when we question the ways of our grandfathers.

Shall we allow our emotions and fears to drive us? After all, they are ancient. The Internet is a strange medium - a very intimate medium. Who wants to be a racist?

Were we still, who wants to deceive oneself? There is no control. There is rage, anger, anguish, and even absurdity.

There are no nice, neat conclusions to be made. I pity the fool before any tribunal.

The Fertile Crescent is no longer fertile. See what has happened to the Middle East - the dust, the lack of fertile ground? That is what will become of Africa, Europe, India, China, The Americas...

That is what IN does.

I am afraid that only supernatural intervention will make things right, and it will involve massive destruction by way of Natural Disasters.

short of supernatural destruction of IW,
I see more and more distress coming our
way, starting right here in my own
heart.

In between our ears, behind our eyes
- this is the final frontier - inner space.
We may be able to merge with
the one while we sleep.

There will be no happy endings -
and - No one is innocent -
we require land.

Now we own Land-space, not "God",
not "Laws".

Who is to blame?

Why do we need to blame anyone?

How can we even verbalize our thoughts
without lying to ourselves?

I can barely keep from being misanthropic,
but I don't think I hate humanity
due to some false sense of superiority,
nor because of a sense of inferiority either.
I find myself hating when I feel
insecure and afraid, when I feel
mocked, disrespected, shit upon.
I empathize with those who respond
to lack of Respect with Violence.

My emotions are in a constant state of
change, going from love to hate, from
anger to sadness. How am I to make
sense of the macroscopic world, when I
am struggling to make sense of the
microscopic world of my local ramping
grounds? I give up.

PS: We can't remove emotions from politics.

Then there is the pot/schizophrenia debate: heavy mental is quite the diplomat, and I am not being sarcastic. I wish I were level-headed enough to write,

"Point - You can get your legal anti-depressants from a doctor or you can self-medicate, but the legality of it is only relevant to the person making a buck from it. Check your sources. I'm sure they all have an agenda... whether it be the drug dealer or the doctor/pharmacist/pharmaceutical industry.

"All in all, there are long term effects of living in the IW... pot smoker or not.

I tend to give people more credit than they might deserve, so I do not like to call people stupid just because they disagree with me. I try to be as sincere and as possible because this seems to be the

best way to combat self-deception.

Banking money is the agenda of the merchants. Black Market merchants are no different, and yet, the mass hypnosis ~~then~~ campaign launched by the doctor/pharmacist/pharmaceutical industry is maintaining. Their sense of inevitability infuriates me.

I want to start a topic on "insanity" and how one might allow oneself to become insane so as to alter observations, so as to challenge the so-many-layers of lies and gimmicks that we are surrounded with.

Take police society for instance. It is a lie, a farce.

We are lying to ourselves when we tell ourselves we have to get up in the morning. We lie to ourselves whenever

we are motivated by a sense of duty
(such as the idiotic work ethic that
hypnotizes the employee with that steady
paycheck)

We lie to ourselves when we tell ourselves
we have to be polite. We lie to
ourselves when we tell ourselves we
must not commit murder or suicide.

The truth is, as organisms, we are free
to distrust the peace, free to commit
acts of violence, free to curse and
slander, free to commit mass genocide,
free to embrace the meaninglessness of
existence, free to refuse to be defeated
by our reality, free to surmount our
own fates by choosing to live by our
own terms in this futile world.
We are free to celebrate the joy
of "the invincible summer within".

We can prove to be better than any
adversity. Having said this, it goes
without saying that I am free to
reject the D/PPD industry's toxic drugs in
favor of the herb I that seems to help
me cope with my condition.

Who is going to tell me about myself?
Don't I know myself better than anyone ever
could?

At least I am honest about my twisted inner
reality.

None of us are extremely centered -
and that happens between the ears.

I want to center my emotions and thoughts
as little as possible. I can. Yes, I will
deceive myself, but I am on the look-out for
it.

This topic about smoking pot and ADHD/epilepsy has got me wondering why more people don't seek insanity as an end in itself. Agree with the sane, and they are your allies; but disagree with them, and they will destroy you as a cultural entity in the name of "kindness", or "treatment", or "love".

Who is at the control panel of your nervous system?

True freedom is not something a government can grant you.

You must grant it to yourself.

2003 190 July, Wed miércoles?

Frederick Bero Library session 2PM

I may get \$30 today and have a beautiful evening, perhaps I will finally record My Song out on Bellfaine

DEATH: (Indo-European base *dheu- "to become senseless")

Death proves the abundance of life. Humans are encouraged to face death with needless freedom.

DESPAIR: (Latin de-, + spes, "without hope")

EXISTENTIALISM: The doctrine that existence must be sharply distinguished from essence.

Historically, existentialism represents a revolt against traditional philosophy. It denies that truth can ever be synonymous with reason, a central theme in the thought of Plato and Kant.

Existentialism has exerted a profound underlying influence on its analysis of such emotions as anxiety and despair.

The notion that life is absurd is technically true considered from the point of view of pure reason. That life is emotionally disturbing is one of the key features of Sartre's form of existentialism.

Existentialism commonly emphasizes human freedom and creature choice in the light of a pronounced subjectivity, because of their doctrine that the fact of human existence is prior to any so-called "human nature" or rational scheme of reality.

Existentialism has exerted a profound unifying influence on the usually diverse disciplines of philosophy, theology, literature, and psychology. Kierkegaard, Nietzsche, Husserl, Jaspers, Heidegger, Sartre, Marcel, Jung, Berdyaev,

Dostoevsky, Rilke, Kafka, Camus, Gide, Malraux;

Existentialism as a historical philosophical development was a specific reaction against the Hegelian form of idealism.

Therefore, an existentialist in the accurate sense of the term can be found prior to Hegel.

EXISTENTIAL VACUUM: The psychological condition in which man doubts that life has any meaning. This new neurosis is characterized by loss of interest and lack of initiative. The existential vacuum is apparently a concomitant of industrialization. When neither instinct nor social tradition direct man toward what he ought to do, soon he will not even know what he wants to do, and the existential vacuum results.

Not a few cases of suicide could be traced back to this existential vacuum, the lack of a goal.

Because of social pressure, individualism is rejected by most people in favor of conformity; thus the individual relies on the actions of others.

Pressure automation causes increasing alcoholism, juvenile delinquency, and suicide. Existential frustration makes itself noticeable also in the increasing mass of patients who are turning to the psychiatrist, but do not come to him with psychic symptoms as with human problems.

FREEDOM: (Anglo-Saxon free,

"not in bondage", "akin to the chief,

"not enslaved")

How absurd men are! They never see the liberties they have, they demand those they do not have. They have freedom of thought, they demand freedom of SPEECH.

It is necessary to point out to "common sense" that the formula "to be free" does not mean "to obtain what one has wished".

Success is not important to freedom.

HUMAN NATURE: There is no settled

human nature, according to existentialism. Because the will is more basic than reason, the choice the individual makes of his own nature is more basic than the rational analysis of that nature.

2003 196 julie, 15, makes

It has been 6 days since my last entry?

Currently reading c. 1988 "Children of the Thunder" by John Brunner. Also taking notes from Dictionary of Existentialism. Welfare money all but \$10.00 spent. Plan to go to Long Beach to get tooth extracted.

198 12:00 That was some lengthy bitching.

Evidently, this phenomenon is serious.

So, I will put hatred under the microscope of the intellect, but I will look at the concept of public opinion, or what I have been calling social status or position.

I lack congeniality with the locals just as I lacked congeniality with conversers in the past, immediate family members, grandparents, etc.

So, while I kept on it, two discs jumped off the very top shelf of my library:

Bertrand Russell → *Conquest of Happiness*
chapter 9: Fear of Public Opinion

and

Arthur Schopenhauer → *Parasitism's Handbook*

The Wisdom of Life, Position -

A Man's place in the estimation of others.

I will take some notes from these sources and post an essay on gentlemen called The Dangers of Public Opinion?

Happiness in spite of public opinion?

What is the value of public opinion?

Social Status, Public Opinion, Outcasts

Notes from Fear of Public Opinion → [FPO]
Notes from Wisdom of Life, Position → [WL, P]

quote: "Very few people can be happy unless on the whole their way of life and their outlook on the world is approved by those with whom they have social relations, and more especially by those with whom they live with."

"A person with given convictions may find himself an outcast in one set of people, although in another set he would be accepted as an entirely ordinary human being."

It seems as though these we interact with are ~~a writer's~~ representative of the entire world. Though ignorance of the world a great deal of unnecessary misery is endured, ~~it~~ sometimes only in youth, but not infrequently throughout life.

This isolation is not only a source of pain; it also causes a great dissipation of energy in the unnecessary task of maintaining mental independence against hostile surroundings, and produces a certain timidity in following out their ideas to their logical conclusions,

So, are there any minds here at great distances congenial to pigmentary or myself? Yes, each other.

We live in extreme mental isolation.

Well, disturbed by my inability to meet congenial people, I have done some thinking about public opinion. Well, I am trying to transcend my social reality. I am trying to resist violence, trying to keep from becoming embittered — and, I am not doing well — people say I lack a sense of humor.

Blake was able to overcome the bad effects of mental isolation since he never doubted that he was right and his critics wrong. His attitude toward public opinion is expressed in these lines:

The only man that e'er I knew
Who did not make me almost spew
Was Fuseli: he was both Turk and Jew
And so, dear Christian friends,
how do you do?

Who has the degree of ~~more~~ force
in their inner life?

Most people imbibed current prejudices
in their youth, and instinctively adapt
themselves to the beliefs and customs
they find in existence around them,

A person brought up in Freehold N.J.
finds himself from early youth surrounded
by hostility to everything that is
necessary for mental excellence.

If he wishes to read serious books,
other boys despise him and teachers
tell him that such works are
unsettling. Most men and women of
exceptional merit experience great
unhappiness during adolescence.
They want something more serious,

but they cannot find it among their elders:
nor among their contemporaries in
the particular social setting in which
chance has caused them to be born.

When such young people go to a
university they probably discover congenial
souls and enjoy a few years of
great happiness.

~~It was~~ I had hoped that geriatrics
would become a medium for congenial
conversation, but I notice public opinion
has reared its ugly head even here.

Some way must be found by which
the tyranny of public opinion can be
evaded, and by which members of the
intelligent minority can come to know
each other and enjoy each other's society.

unnecessary timidity makes the trouble worse than it need be. Public opinion is always more tyrannical towards those who obviously fear it than towards those who ~~are~~ feel indifferent to it.

If you show that you are afraid of the herd, you give promise of good hunting, whereas if you show indifference, they begin to doubt their own power and therefore tend to let you alone.

Gradually it may become possible to acquire the position of licensed fanatic, to whom things are permitted which in another man would be thought unforgivable. This is a matter of good nature and friendliness.

Conventional people are raised to fury by departures from convention, largely because they regard such departures as a criticism of themselves. They will pardon much unconventionality in a man who has enough friendliness to make it clear, even to the stupidest, that he is not engaged in criticizing them.

This method of accepting censure is, however, impossible to many of those whose tastes and opinions cause them to be out of sympathy with the herd.

Hence, we become uncomfortable and lacking in expansive good humor.

It is customary ⁱⁿ these days of psychoanalysis to assume that, when a person is out of harmony with their environment, the

cause must be in some psychological disorder (morbidity, misanthropic, anti-social). This is a complete mistake.

Often, nothing except intelligence is required to cause one to be out of sympathy with the herd.

To be out of harmony with one's surroundings is of course a misfortune, but it is not always a misfortune to be avoided at all costs. Where the environment is stupid or prejudiced or cruel, it is a sign of merit to be out of harmony with it.

It is not desirable that the social sense should be so strongly developed as to cause people with "dangerous thoughts" to fear the social hostility which their opinions may provoke.

So, how does one escape social persecution? Suppose we are at the mercy of ignorant people who consider themselves capable of judging in matters about which they know nothing.

Many people who have ultimately escaped from the tyranny of ignorance have had so hard a fight and so long a time of repression that in the end they are embittered and their energy is impaired.

In general, there is too much respect paid to the opinions of others. One should respect public opinion in so far as is necessary to avoid starvation and to keep out of prison, but anything that goes beyond this

is voluntary submission to an unnecessary tyranny, and is likely to interfere with happiness in all kinds of ways.

There is no point in deliberately floating public opinion; this is still to be under its domination, though in a topsy-turvy way.

But to be genuinely indifferent to it is both a strength and a source of happiness. ~~And a society~~

should one know one's immediate neighbors?

Happiness is promoted by association of persons with similar tastes and similar opinions. So, unconventional people must discover each other.

How can we diminish the sadistic pleasure which the conventional at present derive from having the unconventional at their mercy?

Fear of public opinion is oppressive.

It is essential to happiness that our way of living should spring from our own deep impulses and not from the accidental tastes and desires of those who happen to be our neighbors, or even our relations.

Also, the fear of what the newspapers may say is as terrifying as anything connected with medieval witch hunts.

I worry about social persecution.

This is too grave a matter to be treated

with disdain by the individual who is its victim.

Increase toleration on the part of the public. How happy can a person be who finds their chief pleasure in the infliction of pain on their fellow man?

—
apathy → without feeling, emotionless,

I am passionate, and yet the solution to the problem of public opinion is apathy,

—
From Schopenhauer: People think too much about the opinions which other form of them; although this opinion is not itself essential to happiness.

It is astonishing how infallibly I will be annoyed & deeply pained by any slight or disregard.

What we are for other people is in the sphere of their consciousness, not ours, it is the kind of figure we make in their eyes, together with the thoughts which this arouses.

But this is something which has no direct or immediate existence for us, but can affect us only mediately and indirectly.

What goes on in other people's consciousness is a matter of indifference to us; and in time we get really indifferent to it, when we come to see how superficial and futile are most people's thoughts, how narrow their ideas, how mean their sentiments, how perverse their opinions, and how much of error there is in most of them; when we learn by

experience how the greatest minds will meet with nothing but slight from half-a-dozen blockheads, we shall understand that to lay great value upon what other people say is to pay them too much honor.

A man is in a bad way who seeks happiness in public opinion.

Every creature's chief and real existence is in its own skin, and not in others' opinions.

→ Honor is worthless.

When we see that almost everything men do about their lives to attain has no further object than to raise themselves in the estimation of others, we wonder what is at the root of this common error.

Is it the result of civilization and social arrangements?

This slavish regard for what other people will say is a very convenient instrument in the hands of those who have the control of the masses.

We find in schemes for training humanity the maintenance and strengthening of the feeling of honor.

The natural order of the universe seems to be reversed by fear of public opinion and this foolish concept of honor.

Setting value on what other people think instead of what goes on in ~~one's~~ ^{their} own consciousness is foolish. Regarding the opinions of others as real existence and their own consciousness as something shadowy, people ~~the~~ turn the derivative into the principal.

How can the picture we present to the world be more important than our own selves, our subjective inner life?

This folly is called vanity — the term for that which has no solid or intrinsic value.

This attention to other people's attitude may be regarded as a kind of universal mania which every one inherits. Our feeling of self-importance is mortified because it is so morbidly sensitive to what others may say.

Envy and hatred are often traceable to such anxieties and uneasy apprehensions.

So, how do we go about reducing the impulse to respect public opinion?

(The only way)
To put an end to this universal folly #

is to see clearly that it is a folly; and this may be done by recognizing that most of the opinions in ~~most~~ people's heads are apt to be false, perverse, erroneous and absurd, and so in themselves unworthy of attention; further, that other people's opinions can have very little real influence upon us.

It would worry a man to death to hear everything that was said of him, or the tone of which he was spoken of. Homer itself has no direct value,

being away with the concept of honor, he would behave with less embarrassment and restraint.

Can we escape having to live constantly in the sight of others and having to pay overhauling regard to their casual opinions?

Can we return upon ourselves?

Rank is a sham.

Rank exacts an artificial respect, and, as a matter of fact, is a mere force,

Honor can not be gained, but only lost.

Once lost, it cannot be regained,

???

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If you are aimed, you can strike down your opponent on the spot, or perhaps an hour later (after the mail).

This will restore your honor.

If I wish to avoid such extremes, I can use the Advantage.

(SCHOPENHAUER)

This consists in returning violence with still greater violence. You must not shrink from drawing blood. The weakest is

always right. Rudeness is better than any

argument; it totally eclipses intellect.

Every piece of violence is an appeal to brutality; that is, physical force.

Rude behavior is often passed over in silence because no one cares to risk his neck in correcting it.

We will return hostility with hostility.

We will be embittered and irritated at any signs of depreciatory treatment or hatred. A man must himself have

but a poor opinion of his own worth who hastens to prevent the utterance of an unfavorable opinion by giving his enemy a black eye.

True appreciation of his own value will make a man really indifferent to insult, but if he can't help resenting it, a little culture will help him dissemble his anger.

If he could only get rid of the superstition about honor — the idea that honor disappears when you are insulted, and can be restored by returning an insult.

Unfortunately, if we want to take a nervous view of any question, we have first of all to consider whether it will not give offense in some way or other to the dullard, who generally shows alarm and resentment at the merest sign of

intelligence: and it may easily happen that the head which contains the intelligent view is pitted against the muddle which is empty of everything but narrowness and stupidity.

Arthur Schopenhauer
The Wisdom of Life

Posner: A man's place in the estimation of others

Bertrand Russell
Concept of Happiness

Ch 9: Fear of Public Opinion

19/10

So, Bertrand Russell sees no value in keeping a diary since it is all self-absorption. And yet, because of my relentless introspection, my inner life is developed and I have a sense of death, a sense of the animistic "living in the moment", he satisfied with sustenance.

The LIBRARY in my mother's basement would fill any small apartment - and my taker prison cell would be a place for knowledge seekers, a π -like lab, and I could be a the bodhisattva -

What is a bodhisattva? Well, the Bodhi-mind (sanskrit \rightarrow bodhicitta) is intrinsic wisdom; the inherently

enlightened heart-mind, also the aspiration toward perfect enlightenment.

New bodhisattva (sanskrit \rightarrow bosatsu) is a bit different.

Bodhisattva: an enlightened being who, ~~off~~ deferring his own full Buddhahood, dedicates himself to helping others attain liberation.

Could it be possible to convince the "top" 10%, the ruling classes, those that live like royalty while the 90% (MASSES) suffer, to abandon over-consumption and gross national product growth for growth's sake culture of death?

To be deeply troubled by tribulations, to be perplexed by the meaning of birth-and-death, is to be unable to bear the life into which we are born.

13:00 Am I lazy or just enlightened?

Why is it we all must be engaged in some productive occupation in order to be granted food and shelter?

Why isn't my intellectual-emotional journey into inner space supported by our culture?

Can we demand to be able to do nothing? Perhaps if more people were to do nothing...

... we could save the world.

In doing nothing we are still living organisms changing and growing.

In a true dialogue, both sides are willing to change (their minds).

"We have to believe that by engaging in dialogue with the other person, we have the possibility of making a change within ourselves, that we can become deeper. [Thich Nhat Hanh]"

Dialogue is not a means for assimilation in the sense that one side expands and incorporates the other into its "self".

① → Dialogue must begin, first of all,

PEACE

within oneself. Our capacity to make peace with another person and with the world depends very much on our capacity to make peace with ourselves.

(When I am at war with society, there is also a war going on inside me.)

From Ernie J. Zelinski's The Joy of Not Working: No. Just paraphrase.

The Grossness of the National Product & Economy, business people, and politicians behave in increasing the gross national product (GNP).

A certain level of GNP is supposed to provide jobs for everyone able to work, whether they want to work or not. Can accidents have a favorable effect on the GNP. Oil spills have a favorable effect on the GNP as well.

The GNP of the USA increased by 1.7 billion dollars due to the Exxon oil spill. More such massive oil spills would do wonders for the GNP. Lots more people would also be employed.

For people will admit that their own wealth-increased values and existence drive for success contribute to serious environmental

pollution. If people were to take it easy and work less, they would help create a greener world. For a greener planet we must reduce our uses of natural resources.

Our addiction to excessive materialism must be cured. Saving the planet will require we work less.

Now, about the poem. It is now 9 AM and the library is open. Shall I write the poem here or in scratch pad?

Title: NONATI GORTICIDE or SHOOT ME DEAD no na ti no

Society is a dirty rotten trick

Call me love-sick heretic lunatic

I beat you down with my walking stick

Quick, swallow the arsenic

Throw a brick, do the arithmetic

I impose myself as a maverick

(Wipe away the painted on lipstick) ?